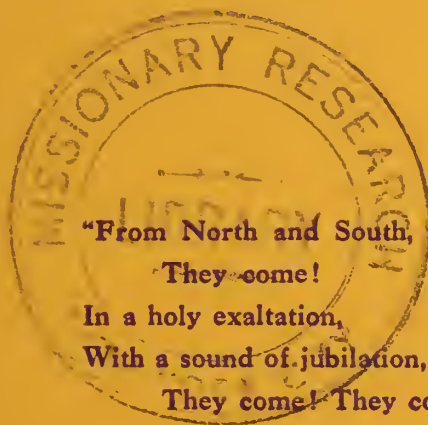


WE HAVE DARED AND
GOD HAS JUSTIFIED
OUR DARING

By Paul Griswold Macy.

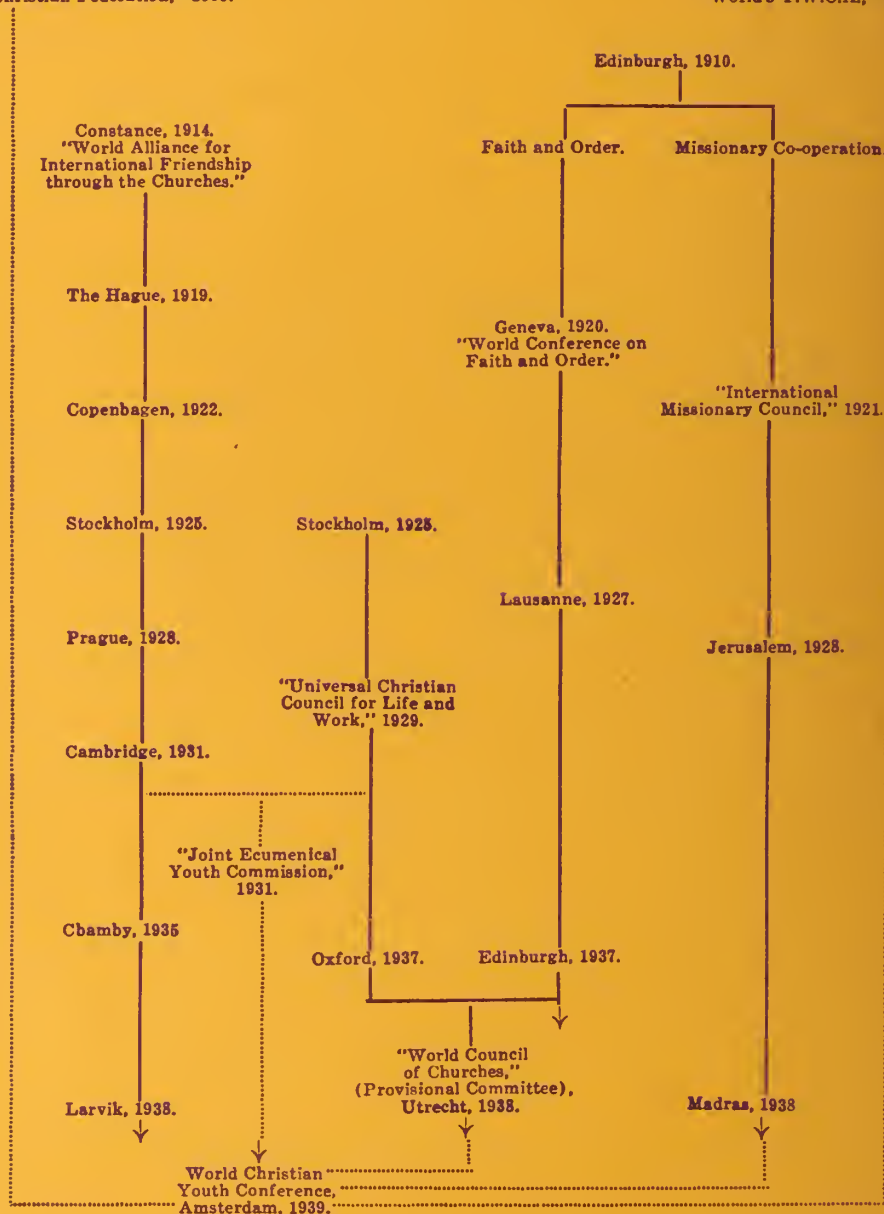


"From North and South, and East and West,
They come!
In a holy exaltation,
With a sound of jubilation,
They come! They come!"

THE ECUMENICAL TREE

"World's Student
Christian Federation," 1895.

"World's Y.M.C.A.," 1878.
"World's Y.W.C.A.," 1894.

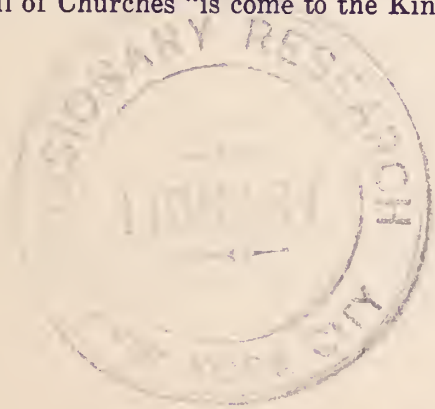


The above chart shows the growth of the Ecumenical Movement in which the non-Roman Churches co-operate. Dotted lines are used to show the co-operation of Christian Youth in the Movement.

“ECUMENICAL”

The word “ecumenical” signifies, in its modern usage, the “whole household of faith, embracing all races, all nations, all branches of the Church itself.” It derives from the Greek word “oikos” meaning “house” and in the form “oikumene” was used of the first councils of the early Church because they represented the whole “housed” population of the earth. The familiar hymn puts it thus—“all people that on earth do dwell.” In its meaning of universality it is nearly synonymous with the more familiar word “catholic” but has the advantage of never having been used to designate a particular branch of the Church. Furthermore, the word ecumenical has been in common use for many years in other parts of the world and we in America are glad to join our brethren in using it.

There are many and varied expressions of the ecumenical spirit. Local councils of churches are, in essence, ecumenical. The International Missionary Council, the United Christian Youth Movement, the International Council of Religious Education are all ecumenical—all are parts of a great ongoing movement which is supra-racial, supra-national, supra-denominational. This brochure must necessarily be limited, however, to setting forth the salient facts concerning the latest development in the ecumenical movement, namely, the formation of the World Council of Churches which, though still in the “process of formation” because the war has postponed the final steps in organization, is already functioning with such power and influence as to be a beacon of hope in the dark night of the world. It is sent forth in the hope and faith that the World Council of Churches “is come to the Kingdom for such a time as this.”



THE STORY OF THE WORLD COUNCIL OF CHURCHES

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AUTHOR'S NOTE

In writing this brochure I have used material from the pens of participants in the great world conferences, for which I express my sincere appreciation. So far as known there are no quotations from copyright sources and hence there are no restrictions upon the use of this brochure. The wider the information about the ecumenical movement and the World Council of Churches is spread the happier will be those who have put it into writing.

PAUL GRISWOLD MACY

Executive Secretary, The Friends of the World Council of Churches

The price of this brochure is 10c per copy, 12 for \$1, 50 for \$3, 100 for \$5, postpaid. Checks should be made payable to "The Joint Executive Committee" and orders sent to the World Council of Churches, American Office, 297 Fourth Avenue, New York, 10.

THE WORLD SCENE AND THE CHRISTIAN CHURCH

Few of the generations of men have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: if they be not days of endless hope, too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world if there is to be any world at all. These days of universal death must be days of universal rebirth, if the ruin is not to be total and final!

Thomas Carlyle wrote these words in 1850 but they are more poignant and meaningful today. Gigantic forces are loose in the world—forces which

*Pour the sweet milk of concord into hell,
Uproar the universal peace, confound
All unity on earth.*

Some unity, some integrating force, must be found “if the ruin is not to be total and final.” Humanity is bound, inextricably, in the bundle of life. What happens in the heart of China affects Washington more quickly than what happened in Chicago in the days of our fathers. The world has become so small that it can no longer exist half-totalitarian and half-democratic, half-slave and half-free.

The problem of unity is, in fact, a universal problem—personal as well as national and international. Persons are “going to pieces” because they know no integrating power such as Jesus expressed when He said, “I and the Father are one.” Society is falling apart in ruin because human achievement has magnified the things that divide and failed to make real the inner oneness of humanity.

Multitudes are looking to the Christian Church for signs of “an endless hope”—a way to world unity. They have looked before but found the Church divided into more “denominations” than there are nations and some of the divisions along national lines as well as creeds, ways of worship, and ecclesiastical organization. In 1914, when the world was rapidly falling apart, the Church—counting all branches claiming Christ as their Head—numbered over six hundred million souls. It had billions of dollars in wealth. Its members held positions high in the councils of states. In spite of its apparent strength it was tragically weak in influence. How could it be otherwise when there was no way in which the hopes and aspirations of its millions of adherents could find a unified expression, no central body which could function for the whole Church even in matters in which there was universal agreement?

DIVERSITY vs DIVISION

Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord; And there are diversities of operations, but it is the same God which worketh all in all.

St. Paul faced the problem of church unity very early in his ministry. Indeed, the Book of the Acts tells the story of the first "council on Christian unity" which met in Jerusalem and was presided over by James, our Lord's brother. At that council Paul had to contend with those who wanted to confine Christianity within narrow Jewish limits. They wanted "uniformity" and would run Gentile Christians into the Jewish mold. Now Paul recognized the fact of diversities but he held that it was a glory of this new way of life that it could have varied expression with a unity of spirit. He sought for *unity* but not for *uniformity*.

Alas, St. Paul's way to unity was not followed by the Church for long. When it began to possess material wealth and power it naturally attracted ambitious seekers for power, those who adopted the Christian faith for what they could get out of it for themselves. When they did get power they tried to keep it by the suppression of liberty. They were against diversities in the liberty of the Spirit and sought for a uniformity which would be enforced upon everybody. The story of the tragic rending of the Church into hundreds of sects finds its beginning in the fatal mistake of thinking that to have unity one must stifle liberty, legislate in particular, and force into one pattern all adherents to the Gospel.

Following the great division of the Church into East and West, in 1054, when the Bishop of Constantinople and the Pope in Rome were excommunicating one another, there was a flood of divisions which tore the church asunder. A hundred heresies sprang up which the Church attempted to stamp out by force. The Protestant Reformation was an inevitable reaction against the growth of central power and the denial of liberty. In a church which had been so long subjected to an enforced uniformity it was but natural that when the dam broke there issued forth not one great river but innumerable streams. For three centuries there was a multiplication of denominations and sects, many of which have persisted to this day.

THE TURN OF THE TIDE

By the nineteenth century the process of division was completed, in the main, and a new spirit emerged. Branches of the Church, facing the tasks of evangelization and the training of youth, began to cooperate. The American Bible Society was founded in 1816 although it was not then possible to have prayer offered at the board meetings! The American Sunday School Union came soon after. Individual Christians joined an organization dedicated to the task of promoting unity and called the "Evangelical Alliance" which met in London in 1846. It started the

observance of a world season of prayer which has been maintained to this day. A few years before there was an "American Association for the Promotion of Christian Union on Apostolic Principles."

The nineteenth century was marked, in Christian history, by the growth of missions. In the work of evangelization the fatal weaknesses in divisions became increasingly apparent. Indeed, the modern story of the quest for Christian unity finds its origin in the missionary task. We may date its rise in the great missionary conference which was held in Edinburgh in 1910. To it came representatives from most of the mission fields of the world. As they faced the common problems of world-wide evangelization there were heart-searchings out of which came three movements toward Christian unity. One resulted in the coming together of most of the great missionary societies of the Protestant world in the "International Missionary Council." This Council met in Jerusalem in 1928 and was marked by the attendance of representatives of the "younger" churches, those established on the mission fields. The last gathering, near Madras, India, in 1938, is fresh in our memory. There the younger churches had equal place with the older or parent churches. One of the thrilling stories of the last three years is the way in which this ecumenical body has met the problem of missions "orphaned" by the war and of the way in which it has kept unbroken the fellowship between Christians in remote corners of the world. That, however, is a story in itself. We must hasten to look at the two other movements which arose out of the missionary conference of 1910. These two movements are distinguished by the fact that they are composed not simply of Christian people or organizations within the Churches—such as missionary societies, Sunday Schools or young peoples societies—but of the Churches themselves, acting through officially appointed representatives.

FAITH AND ORDER — LAUSANNE — BRENT

Great movements usually have their beginning in the vision and faith of a God-directed soul. So it was with both of the two movements toward unity of the Churches themselves. Charles Brent, sainted missionary Bishop of the Episcopal Church, had a prophetic vision while at the Missionary Conference in Edinburgh. It led him to ask why it would not be possible to bring together representatives of the Churches to consider the *faith they held in common*, to face frankly and try to understand their differences, and to explore the ways in which they might come closer together. After seventeen years of labor, in which Bishop Brent's own Church had a great share, a conference was held at Lausanne, Switzerland, in August 1927. For the first time since the Church was divided into East and West all of its branches, except the Roman Communion, which "confess our Lord Jesus Christ as God and Saviour" met "for the consideration of questions touching Faith and Order."

In the opening sermon, preached by Bishop Brent, were these significant words: "In our hearts most of us are devotees of the cult of

the incomplete—sectarianism. The Christ in one Church often categorically denies the Christ in a neighboring Church. It would be ludicrous were it not tragic. . . . When Christians accept Christ as supreme, they cannot but walk as companions and friends. . . . Christ's agile feet journey to the human heart along many and diverse paths. . . . Let us keep the purpose of unity firm in our hearts and look upon all Christians as brothers beloved. It is thus by practising unity we shall gain unity."

It was in that spirit that the delegates counseled together concerning the things most surely believed among them. They did not expect that, after going diverse ways for centuries, there could be complete agreement. Nor were they seeking a unity through uniformity. They did find that the things which held them apart were progressively less important and the things which they had in common were even greater than they had dared to believe. To carry on what had been begun at Lausanne, a Continuation Committee of both clerical and lay members, representing all branches of the Church, was appointed. The movement had taken permanent form.

FAITH AND ORDER — EDINBURGH

Overlooking the city of Edinburgh stands the ancient Cathedral of St. Giles, now the High Kirk of the Church of Scotland. There, in the same place where twenty-seven years earlier Bishop Brent had caught the vision which brought the movement into being, the Second World Conference on Faith and Order assembled in August of 1937. 414 official delegates and alternates from 122 Churches of many communions in 43 countries were present. Orthodox, Catholics (except those of the Roman communion), Protestants known by many names and members of the Society of Friends had come from every continent and the islands of the sea — speaking many tongues and bearing such titles as Archbishop, Catholicos, Archimandrite, Exarch, moderator, pfarrer, priest, minister, pasteur, professor, as well as laymen and laywomen. The Lausanne Message was read and, as the group followed the familiar words, even those who had not been at the first Conference felt that they were not only continuing from Lausanne but were already far along the road to unity because of the careful preparation of mind and spirit over a period of ten years.



In the delegates thoughts were such questions as: What Faith do we hold in common? Why do we understand and use the Sacraments so differently? What really is the Church? What are the chief obstacles to a united Church? What do we mean by the "Grace of our Lord Jesus

Christ," as so often spoken in our prayers? Are our differing conceptions a reason for continuing different Churches today?

Through common worship, conference, and personal contacts the group aimed not only at increased friendship among the Churches, or increased co-operation in the tasks immediately confronting the Church, but at the goal of a united Christendom in which the treasures held by each in their separation may find full expression in unity. Here again the search was for freedom and variety, rather than for uniformity—for "unity in diversity." The results of the deliberations of the Conference, published in a volume of over 300 pages, cannot even be summarized here but the Statement, issued to the Churches of the world, is so compelling and meaningful that we print it (see page 16) as reflecting the heart and mind of the Conference.

LIFE AND WORK — STOCKHOLM — SÖDERBLOM

What Bishop Brent was to the Faith and Order movement, Nathan Söderblom, Archbishop of Upsala and Primate of Sweden, was to a third movement which had its roots in the famous Missionary Conference of 1910. This movement grew out of the conviction that not even the great differences in faith and practice should any longer prevent the Churches working together to find a Christian solution to the pressing problems—social, economic and political—which plague humanity. The problems were great enough in 1910. They were intensified many fold by the holocaust of World War I. The Christian conscience, stirred as never before, was profoundly uneasy over the fact that there was no organized channel through which the churches could speak or act in the face of such a catastrophe. For more than six years, Archbishop Söderblom and a group of leaders, which included three American churchmen, Drs. Frederick Lynch, Henry Atkinson and Charles Macfarland, worked in preparation for what was to be an epoch-making conference of Christians.

Storkyrkan, the Cathedral of Stockholm, was the scene of a solemn procession on a morning of August in 1925. It seemed as though the centuries marched together—ancient with modern; the heirs of Athanasius with the children of Luther and Calvin; magnificence with simplicity; the pomp of ritual with the austerity of the Puritan; black robes with scarlet; golden crowns with bared heads. Many of the throng who filled the Cathedral could not sing as the procession marched to the Altar of God, nor were they ashamed of their tears as before them in swift pageant was unrolled the tragic yet glorious history of the Christian Church.

A thousand delegates were at Stockholm, from thirty-seven countries, to "concentrate the mind of Christendom on the mind of Christ as revealed in the Gospels toward those great social, industrial and international questions which are so acutely urgent in our civilization. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied

to those problems with which every nation has been confronted. We believe that the message and teaching of Jesus Christ afford the only solution. To set ourselves to discover His will, and under the guidance of His Spirit to find ways of applying His teaching, would seem to be the paramount task of the Church."

A new Chapter in Church history was written at Stockholm. A permanent organization was established to continue what was there begun, the Universal Christian Council for Life and Work, with headquarters at Geneva. For the first time in centuries a large portion of the Christian Church around the world had an official agency for doing together what could not possibly be done in separation.

LIFE AND WORK — OXFORD

The problems posed by the first World War did not lessen as that tragic event receded in time. By the opening of the third decade in this century the Church was confronted with the problem of religious freedom in the face of the growing totalitarian state. It was with good reason that the Universal Christian Council for Life and Work called a conference on "Church, Community and State" to meet at Oxford, England, in July, 1937. Delegates from forty-five nations, representing one hundred and nineteen Churches met under the shadow of a pagan secularism that was expressing itself in exaggerated nationalism, imperialism, fascism and atheistic communism. Major emphases in the deliberations of the Conference were the disintegration of modern society, the collapse of standards, the disappearance of time-honored sanctions, and the waning of spiritual authority on the part of the Church itself. There was an atmosphere of crisis and a corresponding urgency toward redemptive action which was felt from beginning to end. Through a program of addresses and group discussion, and above all through the simple services of prayers, meditations and hymns, which opened and closed the day's sessions, prejudices melted, understanding grew, and at the close of the Conference definite pronouncements were made which became a veritable Charter of the life and work of the Churches in this generation.



That it is the Christian's duty to test every political and economic system in the light of his understanding of God's will; that the Church must set standards for society instead of permitting society to dictate standards to it; that the Church should have freedom to seek and teach the truth; that the State is not supreme but that all Christians owe their

ultimate loyalty to God; that "war is a particular demonstration of the power of sin in the world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified"—these are a few of the high-lights of the message from Oxford which closes with these words:

"We have tried to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and man with man, which He creates, life even in face of all these evils has a meaning. In His Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children, and of combating injustice, cruelty and hate. The Church can be of good cheer; it hears its Lord saying, *'I have overcome the world.'*"

A WORLD COUNCIL EMERGES — UTRECHT

This is the Lord's doing. It is marvelous in our eyes.

It was not without design that the two movements toward Christian unity—"Life and Work" and "Faith and Order"—met in the same country during the same summer. Christian leaders who were active in both movements had felt deeply the way in which they were dependent upon each other. The question naturally arose: "Why not unite the movements toward unity?!" As an answer there was put before both conferences, Oxford and Edinburgh, the proposal that the two be merged in the formation of a World Council of Churches which should carry forward the functions of both movements and, in addition, be the continuing, permanent organization of the Churches themselves with responsibility for the whole ecumenical task.

Even the most optimistic advocate of this forward step could hardly have foreseen the unanimity with which the proposal would be received. It was adopted by both Conferences with only three dissenting votes, two at Oxford and one at Edinburgh. (Indeed, one delegate who voted in the negative at Oxford reversed his decision when voting at Edinburgh!) Each conference appointed seven representatives, with alternates, on the "Committee of Fourteen" which was charged with the formation of a plan for the new organization and its submission to the Churches. When this committee met it was decided that such a far-reaching and important step ought not to be taken by so small a group of leaders. It therefore arranged for the holding of a conference of delegates, duly chosen by the Churches which had been represented at Oxford and Edinburgh, to meet in Utrecht, Holland, in May 1938.

MAKING CHURCH HISTORY

Was it a mere coincidence that 80 leaders of world Christianity met at Utrecht at the very time the League of Nations Assembly was

meeting in Geneva? The latter met to debate the fate of Ethiopia. When the League washed its hands of responsibility for the tragic kingdom of Haile Selassie it wrote "failure" as the end of its noble attempt to hold the world together through political and economic action. The representatives of the Churches met at Utrecht to see if they could plan an organization which, through Divine help, might do what politicians and diplomats had been powerless to accomplish. The story of the League meeting was publicized around the world. The meeting at Utrecht went almost unnoticed. Yet, in the Providence of God, May 12, 1938 will be known in history more for what was done at Utrecht than at Geneva. At Geneva it was a "counsel of despair." At Utrecht, a "counsel of hope!"

At the first conference on Christian unity in Jerusalem (Acts 15) the decision which averted a split in the ranks of the apostles was reached because the Holy Spirit directed the deliberations. It was not otherwise in 1938 at Utrecht. What with man alone would have been impossible, with God was possible. In spite of the great diversity of the one hundred and thirty branches of the Christian Church which were represented by the delegates to Utrecht there was unanimity of heart and purpose. *Without a dissenting voice* a Constitution and plan of organization for a World Council of Churches was adopted and a Provisional Committee empowered to bring it into being. (The Constitution is printed in full on pages 17-21).

JUST WHAT IS THE WORLD COUNCIL OF CHURCHES? (1)

"The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." So the proposed Constitution defines it. "Theologically speaking the basis is probably not the best that could be found. It has, however, played a considerable role in the history of the ecumenical movement since its earliest beginnings and has the merit of pointing definitely toward the central moments of our Christian faith. It reminds us therefore of the fact that our unity is not found in ourselves but in our common relatedness to a common Lord." (2)

In the World Council of Churches the ecumenical movement becomes definitely a movement *of the churches*. While the delegates to the great ecumenical conferences were chosen by the churches, the Council will be the first constituted and *permanent body* in which the churches are officially represented. In it the churches which accept membership will have a *continuing* organ of ecumenical relations and through it they will accept direct responsibility for the ecumenical task.

It must be made clear, however, that the Council is not a *super-church*. It will have no constitutional power of any kind over the par-

(1) The official statement of functions and authority will be found in the Constitution, sections III and IV, pages 17, 18.

(2) This chapter is based upon, and the direct quotations are from, an article by Dr. W. A. Visser 't Hooft in the Winter issue of CHRISTENDOM, 1939.

participating churches. It is a consultative body and will not *legislate* for the churches. It will have duties but no rights. It is an instrument for the use of the churches but to what extent it will be used remains a matter for each and all of the participating churches to decide.

“The World Council is really the necessary expression of a situation in which the churches must say to each other: ‘We cannot unite, because there are deep and serious divergences between us in matters of faith, but neither can we continue to live in complete separation from each other, because we recognize one common Lord and we desire to seek together the *Una Sancta* (the one Holy Church which is the Body of Christ). We are *not yet* ready to enter into full communion with each other and to act as one undivided body, but we are *now* ready to give up all policies of isolation to enter into a truly Christian conversation with each other and to act together whenever we can find common ground for doing so.’

“The tasks which the Council will have to undertake may be briefly summarized in the following four points:

Study will be one of the central tasks for a great deal of hard work must be done before the churches know each other, each other’s history and each other’s present faith, sufficiently well to be able to have fellowship with each other. And a great deal of hard thinking will have to be done before we see clearly just what the present world situation implies for the Church.

More necessary even than study is what might be called *ecumenical conversation*, that is to say a true spiritual traffic between the churches in which they examine each other, but above all re-examine themselves. As we criticize each other, not in our own name but in the name of the Lord, and especially if we criticize ourselves in the light of what God has revealed to His whole Church, we fulfil the real task of the ecumenical movement. True fellowship between the churches is like that which came into being when the Apostles at Jerusalem gave each other the ‘right hand of fellowship’ *after* having wrestled together to discover what was the will of God for them.

A third task of the Council will be to *manifest* such *unity* as is found to be real among the churches. It will do this through its very existence. But it may be that sometimes it will be granted to it to say specifically what ‘the Holy Spirit says to the churches,’ in a similar way as this was done in the ‘messages’ of the Stockholm, Lausanne and Oxford Conferences and in the ‘Affirmation of Unity’ of the Edinburgh Conference.

Finally, the Council will have to be an instrument of *mutual aid*. In a time in which one church after another enters into deadly conflict with the powers of the world, the Council will have to offer whatever assistance it can to its member churches which suffer, which are persecuted, or which are in great moral or material need. For Christian fellowship begins by bearing each other’s burdens.”

THE COUNCIL AT WORK

Others had trial of cruel mockings and scourgings, yea, more-over of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy.

Such was the fate of those who "kept the faith" in the time when the Epistle to the Hebrews was written. Such is the fate of Christians today. In the face of stark tragedy the World Council of Churches could not wait for its "provisional" period to end in the first meeting of the World Assembly. Nor has it waited or marked time. The term "provisional" can be used only in a strict sense. In truth the World Council is already, and has been since early in 1939, a vital and active reality. To the Provisional Committee, as soon as it was established and charged with bringing the Council into being, was committed the whole program of Life and Work which it has carried on with vigor.

One of the first actions of the Council was to cooperate with other Christian bodies in the holding of the great Conference of Christian Youth at Amsterdam which was held at the very threshold of the war. Dr. Visser 't Hooft, General Secretary of the Provisional Committee, presided at the sessions of that Conference which brought together, for the first time in the history of the Church, a truly representative world gathering of Christian young people—1500 of them from every nation. They undertook to explore the meaning of that fellowship in Christ which cannot be broken by racial differences, political disagreements, or by death. No one can tell all that God said to this generation of youth at Amsterdam. But He did speak and as the delegates came away they knew, and time will prove their knowledge sound, that the Conference was well named CHRISTUS VICTOR—Christ Is Triumphant.

The Provisional Committee also called together a group of thirty-five leaders from eleven countries, including nations at war or threatened by war, who met informally in Switzerland for five days in the middle of July, 1939—"to consider what action is open to churches and individual Christians with a view to checking the drift towards war and to leading us nearer to the establishment of an effective international order." While the labors of this distinguished group of experts did not serve to avert war, the fact that the conference held together, in spite of the terrific tensions that already were manifested, and labored through to an agreement on a Memorandum to the churches is a tribute to the Christian discipline of the members and to the growing reality of the ecumenical fellowship. The Memorandum itself set forth guiding principles for the solution of international problems and the establishment of just international order which are of permanent value and have influenced subsequent discussions of the problems.

Then came the holocaust of war and the World Council, especially the international office at Geneva, was plunged into emergency services

which had not been foreseen but which were undertaken with consecrated imagination and unremitting toil. "The time would fail" to tell at length what has been and is being done; of the labors of Visser 't Hooft (Dutch), Schoenfeld (German), Ehrenstrom (Swedish), von Weymarn (Esthonian refugee), Freudenburg (exiled German diplomat) and others of the staff at Geneva. Not all the barriers of war and hate have availed to thwart their indomitable will to keep Christians in close fellowship with each other through the storm, in ways that are almost unbelievable. In spite of all the difficulties they have maintained and strengthened the ecumenical ties that had been established before the onset of war. Incredible appear the missionary journeys, the comings and goings of these modern apostles across war frontiers. They have taken a large share in the ministry to prisoners of war, interned aliens, and refugees. They help to coordinate the work of other ministering bodies. They write epistles, maintaining an international press and information service which gathers and furnishes reliable religious news from and to the corners of the earth. They themselves are living epistles to the Christian communities of Europe whose people need fellowship and friendship as never before. They have undertaken the task of planning for the tremendous post-war service which must be rendered in the rehabilitation of Christian institutions on the Continent, when all the churches which *can* help must come to the aid of all churches which *need* help without reference to their differences of faith and order.

There are branch offices of the World Council in Sweden, Great Britain, the United States and Canada.

Stockholm, Sweden (the birthplace of the Life and Work Movement, as already related) is the center of work among the churches of Scandinavia. This center concentrates on studying the Church's part in reshaping the world after the present war. The Secretary in charge is a member of the Geneva staff, now set apart for this "Sigtuna Institute" which proposes that the Church shall be ready to bring the Christian witness to bear on world events.

The rain of bombs has never halted the work of the World Council in Great Britain. The Archbishop of Canterbury continues to act as the Chairman of the Provisional Committee. Even as the bombs fell the non-Roman churches of Great Britain completed the formation of a British Council of Churches which, having taken the same basis of membership, will serve as the British arm of the World Council. In the heart of the great University of Oxford, Canon Hodgson, Regius Professor of Moral and Pastoral Theology, guides the studies of "Faith and Order" and maintains correspondence with the churches of the world. The Commission on "the Church" pursues with new significance and urgency its studies of the essential nature of the Church universal, the Body of Christ which is neither Barbarian nor Scythian, English nor German, bond nor free.

In the United States the general headquarters of the World Council movement are located in New York City. Here are the offices of the American members of the Provisional Committee, of the Universal Christian Council, of the Joint Executive Committee of "Life and Work" and "Faith and Order," of the Central Bureau for Inter-Church Aid which cares for the material needs of distressed churches in Europe. Here, too, are the editorial offices of the ecumenical quarterly review, CHRISTENDOM. From the New York Headquarters are distributed tens of thousands of pamphlets, leaflets and books, and assistance is given in forming local committees and in planning ecumenical services of worship. Contacts are maintained with all denominational agencies, state and local councils of churches, and other ecumenical organizations. Delegates are sent overseas and visits arranged for representatives from other countries. A staff representative goes among the theological seminaries to encourage active interest in cooperation and unity among tomorrow's ministers. The Joint Executive Committee serves as the Department on Relations With Churches Abroad for the Federal Council of Churches.

With headquarters in the Secretary's home in Washington, Connecticut, Faith and Order carries on its work in America. Dr. George R. Richards of Lancaster, Chairman of the Committee of Faith and Order and his committee of theologians are busily engaged in developing the American contribution to the study of the Church. The American Section of the Commission on Intercommunion, under the Chairmanship of Dr. Hugh T. Kerr of Pittsburgh, has already completed its study and submitted its report to the Continuation Committee of Faith and Order.

The Canadian churches have their World Council headquarters in Toronto with a Secretary, Dr. William J. Gallagher, giving part of his time to promoting World Council interests. They are in close touch with the American Committee and share also in the support of the work at Geneva. They cooperate, too, in the united ministry to the prisoners of war interned in Canada.

"FRIENDS OF THE WORLD COUNCIL OF CHURCHES"

Until the formative period of the World Council ends in the holding of the first World Assembly the matter of financial support is left to the voluntary action of the constituent churches in each country. At the beginning of 1939 the international office in Geneva received contributions from sixteen countries. By 1941 the number had been reduced, except for a few small and sporadic gifts, to four countries. Sweden and Switzerland contribute generously. Great Britain maintains its support but the government has limited the amount that can be sent out of the country to 1000 pounds. That leaves by far the largest share of the financial load to be carried by America—some from Canada but the greater part from the United States. That is as it should be for we are in the best position to do it.

The normal budget for the work of the World Council in the United

States and its share in the Geneva budget and the budget of "Faith and Order" office in Oxford, has been \$50,000—\$12,000 being designated for overseas. In 1943 an additional \$3,000 was raised and sent to Geneva to meet the war emergency. Of the total amount raised (in 1943) the constituent church bodies gave, from their central treasuries \$17,450. Funds and Foundations gave \$1,955.50. The balance was contributed in some 2,500 gifts (ranging from \$1 to \$2,500) by local churches and individuals.

"The Friends of the World Council of Churches" is an organization, established by the Joint Executive Committee and incorporated under the laws of New York State, which, in increasing measure, discharges the responsibility of promotion and support of the World Council in this country. In its membership are enrolled local churches and individuals who contribute. Since membership in the Council itself is by "denominations" this organization provides the only way in which individuals and churches in America can have a vital membership connection. A quarterly bulletin THE WORLD COUNCIL COURIER is sent to members to acquaint them with what is happening in the ecumenical movement throughout the world.

All readers of this brochure, not already members, are cordially invited to join the privileged group who share in carrying on the ministry of a uniting Christendom. All gifts, large or small, will be gratefully received and faithfully administered. They may be sent to the American Office of the World Council, 297 Fourth Avenue, New York, 10, or to the Treasurer of the "Christian Unity Fund" (the repository for funds) W. Rodman Parvin, Guaranty Trust Company, 524 Fifth Avenue, New York.

"WITHOUT US . . . NOT PERFECT"

These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that apart from us they should not be made perfect.

Men and women of vision and valor have drawn the plans and laid the foundation but without us, the rank and file of Christians, the building of the temple of unity will not "be made perfect." Without us Christ's prayer that they all may be one will remain unanswered. To change the figure: let us think of the World Council of Churches as the apex of the "ecumenical pyramid." Then the base is in local churches and communities. It is as neighbors that Christians will finally become united or remain separate. It is locally, and with individual Christians, that "ecumenicity" will either succeed or fail. Just what does this mean?

It means that *each* Christian must aspire "to have the ecumenical mind in me"—to have the consciousness of belonging to a fellowship which binds men to God in common dependence and which overleaps all barriers of social status, race or nationality.

It means that he must be an *informed* Christian, with an understanding of the elementary principles of unity, of the reasons for the

church's present divisions, of the difficulties in the way of more rapid reunion, of the different forms which the movement toward unity is taking, and of the responsibility of the individual member for the welfare of the whole Church.

It means that, in discharging this responsibility, each Christian will do his utmost to make his own church and denomination ecumenical, to see that in their more intimate fellowships they are making a truly universal contribution to the unity of the whole. Some of the ways in which this may be done are:

1. Through systematic "ecumenical" education in the Church School.

2. Through "ecumenical studies" in special discussion groups for young people and adults.

3. Through visitations to other churches in a sincere effort to understand the points of view of other Christians.

4. Through full participation in the programs of councils and federations of churches (or where such do not exist taking the initiative in establishing them).

5. Through acquiring the habit of making a common ecumenical approach to all activities of the community in which the churches as organizations, or groups from the churches, participate.

6. Through the celebration, annually, of the Day of Pentecost (Whitsunday) as "Christian Unity Sunday". ⁽¹⁾

7. Through contributions from church budgets to councils of churches, local, state, national and the World Council. ⁽²⁾

8. Through establishing local units of "Friends of the World Council of Churches" for more intimate fellowship in study, prayer and support of Christian unity.

THE DECLARATION OF AN ECUMENICAL CHRISTIAN ⁽³⁾

At baptism I was admitted to no local or sectional order. The intention was to make me a member of the Church of Christ. As a member of the Church Universal, a representative of Christianity in all lands and ages, I am bound in loyalty to that Great Church, far more than to the particular denomination or local church to which I belong. I am an organ of Christian unity; a steward of the whole Church's spiritual heritage, of the whole Church's vision of truth and duty, of the whole Church's ranges of devotion, of the whole Church's resources in organization for fellowship and the cure of souls, of the whole Church's endowment as a channel for the grace of God. I should like, if it be not presumptuous, to appropriate St. Augustine's words: "I take a whole Christ for my Saviour; I take the whole Bible for my staff; I take the whole Church for my fellowship."

(1) Write to the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York, for the suggestive folder, "Easter to Pentecost Program." 2c per copy.

(2) Many churches print an item in their bulletins which keeps ecumenical relationships before their memberships, such as: "This Church is affiliated with the Council of Churches, the Federal Council of the Churches of Christ in America, and the World Council of Churches,

(3) Adapted from the words of Principal Richard Davidson of Toronto, a member of the Provisional Committee of the World Council of Churches.

AFFIRMATION OF UNITY

The Second World Conference on Faith and Order held in Edinburgh in August 1937 unanimously approved the following statement, *nemine contradicente*:

We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe however that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made towards our goal of a common mind.

In this Conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the several communions together in increased mutual understanding and good-will. We call upon our fellow-Christians of all communions to practice such co-operation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set of variance; and that the world may at last find peace and unity in Him; to Whom be glory for ever.

CONSTITUTION

for a World Council of Churches

Unanimously adopted by the Provisional Conference in Utrecht, Holland, May 9-13, 1938. Approved by the Edinburgh Continuation Committee, August 30, 1938. Already ratified by seventy-seven Churches in twenty-eight countries.

I. Basis

The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below.

II. Membership

All Churches shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded.

After the Council has been organized the application of Churches to become members shall be considered by the Assembly or its Central Committee as it may be advised by national or confessional associations of Churches.

NOTE: Under the word "Churches" are included such denominations as are composed of local autonomous Churches.

III. Functions

The functions of the World Council shall be:—

- (1) To carry on the work of the two world movements, for Faith and Order and for Life and Work.
- (2) To facilitate common action by the Churches.
- (3) To promote cooperation in study.
- (4) To promote the growth of ecumenical consciousness in the members of all Churches.
- (5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements.
- (6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

NOTE: In matters of common interest to all the Churches and pertaining to Faith and Order, the Council shall always proceed in accordance with the basis on which the Lausanne (1927) and Edinburgh (1937) Conferences were called and conducted.

IV. Authority

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent Churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent Churches.

V. Organization

The World Council shall discharge its functions through the following bodies:—

(1) An *Assembly* which shall be the principal authority in the Council, and shall ordinarily meet every 5 years. The Assembly shall be composed of official representatives of the Churches or groups of Churches adhering to it. It shall consist of Churches adhering to it and directly appointed by them. It shall consist of not more than 450 members who shall be apportioned as provided hereafter. They shall serve for 5 years, their term of service beginning in the year before the Assembly meets.

The membership shall be allocated provisionally as follows:

85, representing the Orthodox Churches throughout the world, allocated in such manner as they may decide;

110, representing the Churches of the Continent of Europe, allocated in such manner as they may decide;

60, representing the Churches of Great Britain and Eire, allocated in such manner as they may decide;

90, representing the Churches of the United States of America and Canada, allocated in such manner as they may decide;

50, representing the Churches of Asia, Africa, Latin America, and the Pacific Islands, to be appointed by them as they may decide;

25, representing the Churches of South Africa, Australasia, and areas not otherwise represented, to be appointed by them, such places to be allocated by the Central Committee;

and, not more than 30 members representing minority Churches, which in the judgment of the Central Committee are not granted adequate representation by the above provisions of this section, such Churches to be designated by the world confessional organizations.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons—men and women. In order to secure that approximately one third of the Assembly shall consist of lay persons, the Central Committee, in consultation with the different areas and groups, shall suggest plans to achieve this end.

(2) A *Central Committee* which shall consist of not more than 90 members designated by the Churches, or groups of Churches, from among persons whom these Churches have elected as members of the Assembly. They shall serve from the beginning of the Assembly meeting until the next Assembly, unless the Assembly otherwise determine. Any vacancy occurring in the membership of the Central Committee shall be filled by the Church or group of Churches concerned. This Committee shall be a committee of the Assembly. The Assembly shall have authority to modify the allocation of members of the Central Committee as herein provided, both as to the manner and as to the ratio of the allocation.

The membership shall be allocated provisionally as follows:

17, of whom at least 3 shall be lay persons, representing the Orthodox Churches throughout the world, allocated in such manner as they may decide;

22, of whom at least 5 shall be lay persons, representing the Churches of the continent of Europe, allocated in such a manner as they may decide;

12, of whom at least 4 shall be lay persons, representing the Churches of Great Britain and Eire, allocated in such manner as they may decide;

18, of whom at least 5 shall be lay members, representing Churches of the United States of America and Canada, allocated in such manner as they may decide;

10, of whom at least 2 shall be lay persons, representing the Churches of Asia, Africa, Latin America and the Pacific Islands, to be appointed by them as they may decide;

5, of whom at least 2 shall be lay persons, representing the Churches of South Africa, Australasia and areas not otherwise represented, to be appointed by them, such places to be allocated by the Central Committee.

and, not more than 6 members representing minority Churches, which in the judgment of the Central Committee are not granted adequate representation by the above provisions of this section, such Churches to be designated by the world confessional organizations.

The Central Committee shall have the following powers:

(a) It shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution, or modifying the allocation of its own members.

(b) It shall be the finance committee of the Assembly, formulating its budget and securing its financial support.

(c) It shall name and elect its own officers from among its members and appoint its own secretarial staff.

(d) The Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum: No business, except what is required for carrying forward the current activities of the Council, shall be transacted in either the Assembly or the Central Committee, unless one half of the total membership is present.

VI. Appointment of Commissions

The World Council shall discharge part of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly, whether they be actually nominated by the Assembly or by the Central Committee acting under its instructions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of "Faith and Order" and of "Life and Work." There shall be a Faith and Order Commission which shall conform to the requirements of the Second World Conference on Faith and Order, held at Edinburgh in 1937 (see below).

VII. Other Ecumenical Christian Organizations

World confessional associations and such Ecumenical Organizations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine.

VIII. Amendments

The Constitution may be amended by a two-third majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent Churches not less than six months before the meeting of the Assembly. The Central Committee itself, as well as the individual Churches, shall have the right to propose such amendment.

NOTE: The requirements of the Second World Conference on Faith and Order, held at Edinburgh in 1937, referred to above, are the following:

(a) That the World Council's Commission on Faith and Order shall, in the first instance, be the Continuation Committee appointed by this Conference.

(b) In any further appointments made by the Council to membership of the Commission on Faith and Order, the persons appointed shall always be members of the Churches which fall within the terms of the Faith and Order invitation as addressed to "all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour."

(c) The work of the Commission on Faith and Order shall be carried on under the general care of a Theological Secretariat appointed by the Commission, in consultation with the Council and acting in close cooperation with other secretariats of the Council. The Council shall make adequate financial provision for the work of the Commission after consultation with the Commission.

(d) In matters of common interest to all the Churches and pertaining to Faith and Order, the Council shall always proceed in accordance with the basis on which this Conference on Faith and Order was called and is being conducted.

(e) The World Council shall consist of *official* representatives of the Churches participating.

(f) Any Council formed before the first meeting of the General Assembly shall be called Provisional, and the Assembly, representing all the Churches, shall have complete freedom to determine the constitution of the Central Council.

BIBLIOGRAPHY AND LIST OF PUBLICATIONS

All of the books listed as well as the pamphlet material may be ordered from the American Office of the World Council of Churches, 297 Fourth Avenue, New York, 10. Kindly make checks covering book and literature orders payable to the Joint Executive Committee.

CHRISTENDOM—An Ecumenical Review. Published quarterly. Edited by Dr. Harlan Paul Douglass. Editorial Board of some forty distinguished Christian leaders in the United States and Canada. Foreign Collaborators: eminent churchmen from all the leading Christian nations and from the Younger Churches. A continuous Round Table on Christian Unity in all its aspects. \$3.00 per year. \$1 per copy.

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Informational folders—The World Council of Churches; Preliminary Steps; Constitution; Interim Arrangements. Free in small quantities.

The Story of the World Council of Churches (this brochure). 10c per copy, 12 for \$1, 50 for \$3, 100 for \$5.

Steps Toward a World Council. By Charles S. Macfarland. A brief history of the ecumenical movement. 124 pages. 50c.

Christian Unity in Practise and Prophecy. By Charles S. Macfarland. 396 pages. \$1.00.

Report of the North American Ecumenical Conference, Toronto, 1941. 133 pages. 50c.

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FAITH AND ORDER

The Edinburgh Conference (Official Report). Edited by Leonard Hodgson. The comprehensive record of the Conference. Verbatim transcription of discussions at plenary sessions and all addresses. 373 pages. \$2.50.

Edinburgh, 1937. By Hugh Martin. The story of the Conference. 99 pages. 80c.

The Affirmation of Unity. (See page 17 of this brochure). 50c per 100.

Studies in Church Unity. By Angus Dun. 12 studies for discussion groups. 48 pages. 15c. 10 or more, 10c per copy.

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Dr. Charles W. Iglehart, *Methodist*

Arthur C. Jackson, *Friends*

Rev. James R. Lee, *United Presbyterian*

Dr. William B. Lippard, *Baptist*

Dr. C. Albert Lund, *Augustana Lutheran*

Mrs. Velma Maynor, *Methodist*

Rev. L. W. McCreary, *Disciples*

Rev. Clifford Ansgar Nelson, *Augustana Lutheran*

Bishop D. Ward Nichols, *African M. E.*

F. Gardner Perry, *Swedishborgian*

W. Glenn Roberts, *Friends*

Rev. Albert N. Rogers, *Seventh Day Baptist*

Dr. Emory Ross, *Disciples of Christ*

Mr. Charles P. Taft, *Protestant Episcopal*

Dr. A. L. Warnshuis, *Reformed in America*

Dr. A. W. Wasson, *Methodist*

Dr. A. F. Weaver, *Evangelical*

Dr. David E. Young, *United Brethren*

Treasurer, Christian Unity Fund, W. Rodman Parvin, Guaranty Trust Co.

WORLD COUNCIL OF CHURCHES

(in Process of Formation)

83 Churches in 28 Countries Which Have Accepted the Invitation

AUSTRALIA

Church of England in Australia
Presbyterian Church of Australia
Federal Conference of Churches of Christ in Australia

BELGIUM

Eglise Chrétienne Missionnaire Belge

BRAZIL

Methodist Church of Brazil

CANADA

Church of England in Canada
Presbyterian Church in Canada
United Church of Canada

CHINA

Church of Christ in China

CZECHOSLOVAKIA

Evangelical Church of Bohemian Brethren
(Českobratrská církev Evangelická)

ENGLAND

Baptist Union of Great Britain and Ireland
Churches of Christ in Great Britain and Ireland (Disciples)
Church of England
Congregational Union of England and Wales
Methodist Church
Presbyterian Church of England

ESTHONIA

Evangelical Lutheran Church in Esthonia
(Eesti Evangeeliumi Luterlusu Kiriku)
Orthodox Church in Esthonia

FINLAND

Evangelical Lutheran Church of Finland
(Suomen Evankelis-Luterilainen Kirkko)

FRANCE

Eglise Réformée de France
Eglise Réformée d'Alsace et de Lorraine

HOLLAND

Algemeene Doopsgezinde Societelt
Evangelisch-Luthersche Kerk
Nederlandsche Hervormde Kerk
Old Catholic Church of Holland
Remonstrantsche Broederschap

HUNGARY

Lutheran Church of Hungary
Reformed Church of Hungary

INDIA

Church of India, Burma and Ceylon
Federation of Evangelical Lutheran Churches in India
Mar Thoma Syrian Church of Malabar
South India United Church

IRELAND

Church of Ireland (Episcopal)
Methodist Church in Ireland
Presbyterian Church of Ireland

LATVIA

Orthodox Church in Latvia

LITHUANIA

Reformed Church of Lithuania (Lietuvos
Ev.-Reformatu Baznycia)

MEXICO

Methodist Church of Mexico

NETHERLANDS EAST INDIES

Protestant Church of the Netherlands East Indies

NEW ZEALAND

Anglican Church of the Province of New Zealand
Presbyterian Church of New Zealand

PHILIPPINE ISLANDS

United Evangelical Church of the Philippines

POLAND

Evangelical Church of the Augsburgian Confession (Evangelisch-Augsburgische Kirche in Polen)
Polish National Catholic Church
United Evangelical Church (Uniterte Evangelische Kirche)

SCOTLAND

Church of Scotland
Congregational Union in Scotland
Episcopal Church in Scotland

SOUTH AFRICA

Congregational Union of South Africa

SWEDEN

Church of Sweden (Svenska Kirka)

SWITZERLAND

Old Catholic Church of Switzerland
Swiss Protestant Church Federation

U. S. A.

National Baptist Convention
Northern Baptist Convention, U. S. A.
Seventh Day Baptist Churches
Church of the Brethren
United Brethren in Christ
Church of the East and the Assyrians
Church of the New Jerusalem
(Swedenborgian)
Congregational Christian Churches
International Convention of Disciples of Christ
Protestant Episcopal Church
Evangelical Church
The Religious Society of Friends:
a. Five Years Meeting
b. General Conference
c. Philadelphia Yearly Meeting
Evangelical Lutheran Augustana Synod of North America
United Lutheran Church in America
Methodist Church
African Methodist Episcopal Church
Moravian Church (Northern Province)
Polish National Catholic Church of America
Roumanian Orthodox Episcopate in America
Syrian Antiochian Orthodox Church, Archdiocese of New York and all North America
Cumberland Presbyterian Church
Presbyterian Church in the United States of America
Presbyterian Church in the United States
United Presbyterian Church of North America
Evangelical and Reformed Church
Reformed Church in America
WEST INDIES
Anglican Church of the West Indies
YUGOSLAVIA
Old Catholic Church of Yugoslavia
THE SALVATION ARMY

March, 1944

